

*A*  
DECLARATION  
OF THE TRUE  
manner of knowing  
*Christ Crucified.*

Galat. 6. 14.

*God forbid that I should reioyce  
but in the Crosse of our Lord  
Jesus Christ, &c.*



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# To the Reader.

**I**T is the common sinne of men at this day, and that in the very places of learning, that Christ crucified is not known as he ought. The right knowledge of whome, is not to make often mention of his death and passion, and to call him our Saviour, or to handle the whole mysterie of God incarnate soundly and learnedly, though that be a worthy gift of God: but first of all, by the consideration of the passion to be touched with an inward and a lively feeling of our sinnes, for which our Redeemer suffered the pangs of hell, and to growe to a thorough dislike of our selues & our lines past for them, and from the ground of the heart to purpose a reformation and a conformatie with Christ in all good duties



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## To the Reader.

ties that concerne man: secondly, in the passion, as in a myrror, to behold, and in beholding to labour to comprehend the length, the breadth, the height, the depth of the loue of the father that gaue his own deere son to death, & the goodnesse of the son that loued his enemies more then himselfe, that our hearts might bee rooted and grounded in the same loue, and bee further inflamed to loue God againe.

To further this true manner of knowing Christ crucified, I haue penned these few lines, read them at thy leisure, and haue care to put them in practise: otherwise thou art but an enemy of the crosse of Christ, though thou professe his name neuer so much.

Ian. 3. 1506.

W. Perkins.



# OF THE

right knowledge of  
*Christ crucified.*

Esa. 53. 11.

IT is the most excellent and worthy part of diuine wisdom to know Christ crucified. The Prophet *Esay* saith, *The knowledge of thy righteous seruant, that is, Christ crucified, shall iustifie many.* And Christ himselfe saith, *This is life eternall to know thee the only God, and whom thou hast sent Iesus Christ.* And Paul saith, *I haue decreed to know nothing among you, but Iesus Christ and him crucified.* Againe, God forbid that I should reioyce in any

Ioh. 17. 2.

2. Cor. 13. 1.

of Christ crucified. 3  
my thing but in the crosse of our Gal. 6. 14.  
Lord Iesus Christ. Againe, I Phil. 3. 5;  
thinke all things but losse for  
the excellent knowledg (ake of  
Christ Iesus my Lord, and doe  
iudge them but dross, that I  
might winne Christ.

In the right way of know-  
ing Christ crucified two points  
must bee considered; one, how  
Man for his part is to knowe  
Christ; the other, how hee is to  
be knowne of man.

Touching the first; Man  
must know Christ, not gene-  
rally and confusedly, but by  
a liuely, powerfull, and opera-  
tiue knowledge: for otherwise  
the diuells themselues know  
Christ.

In this knowledge three  
things are required. The first  
is notice or consideration, where  
by thou must conceiue in  
A 3 minde



4 *Of the right knowledge*  
minde, vnderstand, and seri-  
ously bethinke thy selfe of  
Christ as he is reueyled in the  
history of the Gospel, & as he  
is offered to thy *particular per-*  
*son* in the ministerie of the  
word and Sacraments. And  
that this consideration may  
not bee dead and idle in thee,  
two things must be done: first  
thou must labour to feele thy  
selfe to *stand in need* of Christ  
crucified, yea to stand in exces-  
sive neede euen of the very  
least drop of his bloud, for  
the washing away of thy sins.  
And vnlesse thou thoroughly  
feelest thy selfe to *want* all that  
goodnesse and grace that is in  
Christ, and that thou euen  
standest in extreame neede of  
his passion, thou shalt neuer  
learne or teach Christ in deed  
and truth. The second thing  
is

of Christ crucified. 5

is, with the vnderstanding of the doctrine of Christ to ioine thirsting, whereby man in his very soule and spirit longs after the participation of Christ, and saith in this case, as *Sampson* said, *Giue mee water, I die for thirst.*

The second part of knowledge is *application*, whereby thou must know and beleue not onely that Christ was crucified, but that he was crucified for *thee*; for *thee*, I say, in particular. Here two rules must be remembred and practised: one, that Christ on the crosse was *thy* pledge and suretie in particular, that he then stood in the very roome and place in which thou thy selfe in thine owne person shouldst haue stood: that thy very personall and particular sinnes

A 4

were

*Of the right knowledge* 6

were imputed and applyed to him, that he stood guiltie, as a malefactor for them, and suffered the very pangs of hell, and that his sufferings are as much in acceptation with God, as if thou haddest borne the curse of the law in thine owne person eternally. The holding and beleeuing of this point is the very foundation of religion, as also of the Church of God. Therefore in any wise be carefull to apply Christ crucified to thy selfe: and *Elizeus* when he would reuiue the child of the Shunamite, went vp and lay vpon him, and put his mouth vpon his mouth, & his hands vpon his hands, & his eyes vpon his eyes, and stretched himselfe vpon him: euen so, if thou wouldst be reuiued

2. Kin. 4. 34.



*of. Christ crucified.* 7

uiued to euerlasting life, thou must by faith as it were set thy selfe vppon the crosse of Christ, and apply thy hands to his hands, thy feete to his feete, and thy sinnefull heart to his bleeding heart, and content not thy selfe with *Thomas* to put thy finger into his side, but euen diue and plunge thy selfewholly both bodie and soule into the wounds and bloud of Christ. This will make thee to cry with *Thomas*, and say, *My Lord, my God*, and this is to be crucified *with Christ*. And yet doe not content thy selfe with this, but by faith also descend with Christ from the crosse to the graue, and bury thy selfe in the very buriall of Christ: and then looke as the dead soldier tumbled into the  
graue

8 *Of the right knowledge*

2. Kin. 13. 21.

grave of *Elizeus* was made aliue at the very touching of his bodie; so shalt thou by a spirituall touching of Christ dead and buried, be quickned to life euerlasting. The second rule is, that Christ crucified *is thine*, being really given thee of God the father, even as truely as houses and land are giuen of earthly fathers to their children: this thou must firmly hold and beleue; and hence is it that the benefits of Christ are before God ours indeede for our iustification and saluation.

The third point in liuely knowledge is, that by all the *affections* of our hearts wee must be carried to Christ, and as it were transformed into him. Whereas he gaue himselfe wholly for vs, we can doe  
no

*of Christ crucified.* 9

no lesse then bestowe our hearts vpon him. We must therefore labour aboue all, following the Martyr *Ignatius*, who said that Christ, *his loue was crucified*. We must value him at so high a price, that he must be vnto vs better then ten thousand worldes: yea all things which we enioy must be but as *drosse and dung* vnto vs in respect of him. Lastly, all our ioy, reioycing, comfort, and confidence must be placed in him. And that thus much is requisit in knowledge, it appeares by the common rule of expoundinge Scripture, that *words of knowledge implie affection*. And indeede it is but a knowledge swimming in the braine, which doth not alter and dispose the affections and the whole



10 *Of the right knowledge*  
whole man.

Thus much of our know-  
ledge . Now followes the se-  
cond point, how Christ is to  
bee knowne, hee must not bee  
known barely as god, or as mā,  
or as a Iew born in the tribe of  
Iudah, or as a terrible and iust  
iudge, but as hee is our *redeem-*  
*er* and the very *price* of our  
redemption: and in this re-  
spect hee must bee considered  
as the common *Treasure* and  
*store-house* of Gods Church, as  
Col. 1. 3. *Paul* testifieth when hee saith,  
*In him are all the treasures of*  
*knowledge and wisdom hid:* and  
again, *Blessed bee God, which*  
pes. 1. 4. *hath blessed vs with all spiritu-*  
*all blessings in Christ.* And S.  
Iohn saith, that of his fulnesse  
we receiue grace for grace, Here  
then let vs marke that all the  
blessings of God, whether  
spirituall

*of Christ crucified.* 11

spirituall or temporall, all I say, without exception are conueied vnto vs from the Father by Christ: and so they must be receiued of vs and no otherwise. That this point may bee further cleared, the benefits which wee receiue from Christ are to bee handled, and the manner of knowing them, The benefits of Christ are three, his *Merit*, his *Vertue*, his *Example*.

The *merit* of Christ, is the *value* and *price* of his death & passion, whereby any man is perfectly reconciled to God. This reconciltation hath two parts, *Remission* of sinnes, and *acceptation* to life euerlasting. Remission of sinnes, is the remoouing, or the abolishing both of the *guilt* and *punishment* of mans sinnes. By *guilt*  
Ivn-

12 *Of the right knowledge*

I vnderstand a *subiection* or *obligation* to punishment, according to the order of diuine iustice. And the punishment of sinne is the *malediction* or *curse* of the whole lawe, which is the suffering of the first and second death. *Acceptation* to life euerlasting, is a giuing of right and title to the kingdome of heauen, and that for the merit of Christs obedience imputed. Nowe this benefit of reconciliation must bee knowne not by conceit and imagination, nor by carnall presumption; but by the inward testimonie of *Gods spirit* certifying our consciences thereof, which for this cause is called the *spirit of Reuelation*. And that we may attaine to infallible assurance of this benefit, we must call to minde

Eph. 1.7.



minde the promises of the  
gospell touching remission of  
sinnes and life euerlasting: this  
beeing done, we must further  
*strive* and indeauour by the  
assurance of Gods spirit to  
apply them to our selues, and  
to beleue that they belong  
vnto vs; and we must also put  
our selues often to all the ex-  
ercises of inuocation and true  
repentance. For in and by our  
crying vnto heauen to God  
for reconciliation, comes the  
assurance thereof, as Scrip-  
ture and Christian experi-  
ence makes manifest. And if  
it so fall out, that any man in  
temptation apprehend and  
feele nothing but the furious  
indignation and wrath of  
God, against all reason and  
feeling he must hold to the  
merit of Christ, and know a  
point

14 *Of the right knowledge*  
point of religion hard to bee  
learned, that God is a most lo-  
ving father to them that haue  
care to serue him euen at that  
instant when hee shewes him-  
selfe a most fierce and terrible  
emie.

From the benefit of *reconci-*  
*liation* proceede foure bene-  
fits. First, that excellent  
*peace of God* that passeth all  
vnderstanding, which hath  
sixe parts. The first is, *peace*  
with God and the blessed  
Trinitie. Rom. 5. 1. *Beeing in-*  
*stified wee haue peace with God.*  
The second, *peace* with the  
good angels, Ioh. 1. 51. *Yee*  
*shall see the Angels of God as-*  
*cending and descending vpon*  
*the sonne of man.* And that an-  
gels like armies of souldiers  
in campe about the seruants  
of God, and as nourses bare  
them

them in their armes that they be neither hurt by the diuell and his angels, nor by his instruments, it proceeds of this that they beeing in Christ are partakers of his merits. The third is, *peace* with all such as feare God, & beleue in Christ. This *Esai* foretold when hee said, that the *woolfe shall dwell with the lambe, and the Leopard with the kidde, and the calfe and the Lyon and a fatte beast together, and that a little child should lead them, &c.* 11. v. 6. The fourth is, *peace* with a mans owne selfe, when the conscience washed in the blood of Christ, ceaseth to accuse and terrifie: and when the will, affections, and inclinations of the whole man are obedient to the minde enlightned by the spirit & word of God, Coloss.



16 *Of the right knowledge*

loſſ. 3. *Let the peace of God rule in your hearts. The fiſt is peace with enemies, and that two waies. Firſt, in that ſuch as beleue in Chriſt, ſeek to haue peace with all men, hurting none but doing good to all: ſecondly, in that God reſtraines the malice of the enemies: and inclines their hearts*

*Chap. 1.9. to bee peaceable. Thus God brought Daniel into loue and fauour with the chiefe of the Eunnuches. The laſt is, peace with all creatures in heauen and earth, in that they ſerue for mans ſaluation. Pſa. 91. 13. Thou ſhalt walke vpon the lyon and the aſſe: the young lyon and the dragon ſhalt thou tread vnder foote. Hoſ. 2. 18. And in that day will I make a couenant for them with the beaſts of the field, and with the foules of heauen.*

*Now*

Nowe this benefit of peace is knowne partly by the testimonie of the spirit, and partly by a daily experiencethereof.

The second benefit is a *re-*  
*conerie* of that *right and title*,  
which man ~~hath~~ to all crea-  
tures in heauen and earth, and  
all temporall blessings; which  
right *Adam* lost to himselfe  
and euery one of his poster-  
tie. 1. Cor. 3. 22. *Whether it bee*  
*the world, or life, or death: whe-*  
*ther they bee things present, or*  
*things to come, all are yours.*  
Now the right way of know-  
ing this one benefit is this:  
Whē God vouchsafeth meat,  
drinke, apparell, houses, lands,  
&c. wee must not barely con-  
sider them as blessings of  
God, for that very heathen  
men, which know not God,  
can doe; but wee must ac-  
know-

18 *Of the right knowledge*  
knowledge and esteeme them  
as blessings proceeding from  
the speciall loue of God the  
father, whereby hee loues vs  
in Christ; and procured vnto  
vs by the merit of Christ cru-  
cified: and wee must labour in  
this point to be settled & per-  
swaded: and so oft as wee see  
and vse the creatures of God  
for our owne benefit, this  
point should come to our  
minde. Blessings conceived  
apart from Christ are miscon-  
ceiued: whatsoeuer they are  
in themselves, they are no  
blessings to vs but in and by  
Christs merit. Therefore this  
order must bee obserued  
touching earthly blessings:  
first wee must haue part in the  
merit of Christ, and then se-  
condly by meanes of that me-  
rit, aright before God and  
com-



*of Christ crucified.* 19

comfortable vse of the things  
wee enioy. All men that haue  
and vse the creatures of God  
otherwise as gifts of God but  
not by Christ, vse them but  
as flat *usurpers* & theeuers. For  
this cause it is not sufficient  
for vs generally and confu-  
sedly to knowe Christ to bee  
our redeemer; but wee must  
learne to see, knowe, and ac-  
knowledge him in euery par-  
ticular gift & blessing of God.  
If men vsing the creatures of  
meate and drinke, could, when  
they behold them, with all by  
the eie of faith behold in them  
the merit of Christs passion,  
therewould not bee so much  
excesse and riot, so much  
surfetting and drunkennesse,  
as there is: and if men could  
consider their houses & lands,  
&c. as blessings to them, and  
that

20 *Of the Right knowledge*  
that by the fountaine of blessing the *merits* of Christ, there should not bee so much fraud and deceit, so much iniustice, and oppression in bargaining as there is.

That which I haue nowe said of meates, drinckes, apparel, must likewise bee vnderstood of gentrie and nobility, in as much as noble birth without new birth in Christ is but an earthly vanitie: the like may bee said of physicke, sleepe, health, libertie, yea of the very breathing in the aire. And to goe yet further: in our recreations Christ must be knowne. For all recreation stands in the vse of things indifferent, and the holy vse of all things indifferent, is purchased vnto vs by the blood of Christ. For this cause it is very meete that Christian

Consider  
Coloss. 3, 11  
and 2, 10.

*of Christ crucified.* 21

men and women should with their earthly recreations ioyn spirituall meditation of the death of Christ, and from the one take occasion to bethinke themselues of the other. If this were practised, ther should not be so many vnlawfull sports & delights, & so much abuse of lawfull recreation as there is.

The third benefit is, that all crosses, afflictions, and iudgements whatsoeuer, cease to be curses and punishments to them that are in Christ; and are onely meanes of *correction* or *triall*; because his death hath takē away not some fewe parts, but all and euery part of the curse of the whole law. Now in all *crosses*, Christ is to be knowne of vs on this manner. We must iudge of our afflictions as chastisements or trials,



22 *Of the right knowledge*  
trials, proceeding not from a  
reuenging iudge, but from  
the hand of a bountifull and  
louing father; and therefore  
they must be conceiued in &  
with the merit of Christ: and  
if wee doe otherwise regard  
them, we take them as curses  
and punishments of sinne.  
And hence it followes that  
subiection to Gods hand in  
*all crosses*, is a marke and badge  
of the true Church.

The last benefit is, that  
death is properly no death,  
but a rest or sleepe. Death,  
therfore must be knowne and  
considered not as it is set forth  
in the lawe, but as it is altered  
and changed by the death of  
Christ: & when death comes,  
wee must then looke vpon it  
through Christs death, as  
through a glasse: and thus it  
will

*of Christ crucified.* 23

will appeare to be but a passage from this life to euerlasting life.

Thus much of the *merit* of Christ crucified. Now followes his *vertue* which is the power of his godhead, whereby he creates newe hearts in all them that belecue in him, and makes them new creatures. This vertue is double: the first is the *power of his death*, whereby he freed himselfe from the punishment & imputation of our sinnes: and the same vertue serueth to mortifie and crucifie the corruptions of our mindes, wills, affectiōs, euen as a corasue doth wast and consume the rotten and dead flesh in any part of mans bodie.

The second, is the *vertue of Christs resurrection*, which is

B

also

24 *Of the right knowledge*  
also the power of his God-  
head, whereby hee raised him-  
selfe from death to life: and  
the very same power serueth  
to raise those that belong to  
Christ, from their sinnes in  
this life, and from the graue  
in the day of the last iudge-  
ment. Now the knowledge  
of this double vertue must  
not bee onely speculatiue, that  
is, barely conceiued in the  
braine, but it must bee experi-  
mentall: because wee ought to  
haue experience of it in our  
hearts & liues: and wee should  
labour by all meanes possible  
to feele the power of Christs  
death killing and mortifying  
our sinnes, and the vertue of  
his resurrection in the put-  
ting of spirituall life into vs,  
that wee might bee able to say  
that wee liue not, but that  
Christ



*of Christ crucified.* 25

Christ liues in vs. This was one of the most excellent and principall things which Paul fought for, who saith, *I haue counted all things losse and doe iudge them to be a dung, that I may know him and the vertue of his resurrection.* Phil. 3. 10. And hee saith that this is the right way to know and learne Christ, to cast off the olde man, which is corrupt through the deceivable lusts, and to put on the new man which is created in righteousnesse and true holinesse, Eph. 4. 24.

The third benefit is *the example* of Christ. We deceiue our selues, if we thinke that he is onely to be knowne of vs as a Redeemer, and not as a spectacle or patterne of al good duties, to which wee ought to conforme our selues. Good

B a men

26 *Of the right knowledge*  
men indeede, that haue beene  
or in the present are vpon the  
earth the seruants of God,  
must bee followed of vs: but  
they must bee followed no o-  
therwise then they followe  
Christ, and Christ must be  
followed in the practise of e-  
uery good duty that may con-  
cerne vs without exception  
simply and absolutely, 1. Cor.  
II. I.

Our conformitie with  
Christ standes either in the  
framing of our inward and  
spirituall life, or in the practise  
of outward and morall duties.

Conformitie of spirituall  
life is, not by doing that which  
Christ did vpon the crosse &  
afterward, but a doing of the  
like by a certaine kind of imi-  
tation. And it hath foure  
parts. The first is, a *spirituall*  
*oblation.*

*of Christ crucified.* 27

*oblation.* For as Christ in the garden & vpon the crosse, by prayer made with strong cries & teares, presented & resigned himselfe to bee a sacrifice of propitiation to the iustice of his Father for mans sinne: so must we also in prayer present and resigne our selues, our soules, our bodies, our vnderstanding, will, memorie, affections, and all we haue to the seruice of God, in the generall calling of a Christian, and in the particular callings in which hee hath placed vs. Take an example in *Dauid*, *Sacrifice & burnt offering* (saith he) *thou wouldest not, but eares thou hast pierced vnto mee, then said I, loe I come: I desire to doe thy will, O God, yea thy lawe is within my heart, Psal. 40. 7.*

2 3 The



28 *Of the right knowledge*

The second is, *conformitie in the crosse* two waies. For first, as hee bare his owne crosse to the place of execution : so must wee as good disciples of Christ deny our selues, take vp all the crosses and afflictions that the hand of God shal lay vpon vs. Againe, wee must become like vnto him in the crucifying and mortifying the masse and bodie of sinne which wee carie about vs. Gal. 5.24. *They which are Christs haue crucified the flesh with the affections and lusts thereof.* Wee must doe as the Iewes did, wee must set vp the crosses and gybbets whereon wee are to fasten and hang this flesh of ours, that is, the sinne and corruption that cleaues and stickes vnto vs, and by the sword of the spirit wound it  
euen

even to death. This beeing done, we must yet go further, and labour by experience to see and feele the very death of it, and to lay it as it were in a graue neuer to rise againe: and therefore we should daily cast new moulds vpon it. The third is, a *spirituall resurrection*, whereby we should by Gods grace vse meanes that we may euery day more and more come out of our sinnes, as out of a loathsome graue; to liue vnto God in newnesse of life, as Christ rose from his graue. And because it is an hard matter for a man to come out of the graue or rather dungeon of his sinnes, this worke cannot be done at once but by degrees, as God shall giue grace. Considering we lie by nature dead in our  
B 4 sinnes,

30 *Of the right knowledge*  
sinnes, and stinke in them  
as loathsome carion, first wee  
must beginne to stirre our  
selues as a man that comes  
out of a swowne, awakened  
by the word and voice of  
Christ sounding in our deafe  
eares; secondly, we must raise  
vp our minds to a better state  
and condition as wee vse to  
raise vp our bodies: after this  
wee must put out of the graue  
first one hand, then the other.  
This done, wee must doe our  
indeauour as it were vpon  
our knees, at the least to put  
one foote out of this sepul-  
chre of sinne, the rather when  
wee see our selues to haue one  
foot of the bodie in the graue  
of the earth, that in the day of  
iudgement we may bee wholly  
deliuered from all bondes  
of corruption. The fourth  
part



*of Christ crucified.* 31

part is, a *spirituall ascension* into heauen, by a continual elevation of the heart & minde to Christ sitting at the right hand of the Father, as *Paul* saith, *Haue your conuersation in heauen:* and, *If ye be risen with Christ, seeke things that are aboue.*

Conformitie in morall duties, is either generall or speciall. Generall, is to be holy as he is holy. *Rom. 8. 29.* *Those whome he knew before he hath predestinate to be like the image of his Sonne,* that is, not onely in the crosse, but also in holines and glorie, *1. Ioh. 3.* *He which hath this hope purifieth himselfe* euen as hee is pure.

Speciall conformitie, is chiefly in foure vertues; Faith, Loue, Meekenes, Humilitie.

We

32 *Of the right knowledge*

Wee must bee like him in faith. For as hee, when hee apprehended the wrath of God and the very pangs of hell were vpon him, wholly stayed himselfe vpon the aide, helpe, protection, and good pleasure of his Father, euen to the last: so must wee by a true and liuely faith depend wholly on Gods mercie in Christ, as it were with both our hands, in peace, in trouble, in life, and in the very pang of death: and wee must not in any wise let our hold goe; no, though wee should feele our selues descend to hell.

Wee must bee like him in meekenesse. Matth. 11. u. 28. *Learne of mee that am meeke and lowly.* His meekenesse shewed it selfe in the patient bearing of all iniuries and abuses

of *Christ crucified.* 33

buses offered by the hands of sinnefull and wretched men, and in the suffering of the curse of the lawe, without grudging or repining, and with submission to his fathers will in all things. Nowe the more wee follow him herein, the more shall wee bee *conformable* to him in his death and passion, *Phil. 3. 10.*

Thirdly, hee must bee our example in *Loue*: he loved his enemies more then himselfe. *Eph. 5. 4. Walke in loue euen as Christ loued vs, and hath giuen himselfe for vs an oblation and sacrifice of sweete smelling sa- uour vnto God.* The like loue ought wee to shew, by doing seruice to all mē in the cōpasse of our callings, and by beeing all things to all men (as *Paul* was) that wee might doe them  
all



34 *Of the right knowledge*  
all the good we can both for  
bodie and soule, 1. Cor. 9. 19.

Lastly, we must followe  
Christ in *humilitie*, whereof  
hee is a wonderfull spectacle,  
in that being God, he became  
man for vs: and of a man be-  
came a worme that is troden  
vnder foote, that hee might  
saue man. Phil. 2. 5. *Let the*  
*same minde bee in you that was*  
*in Iesus Christ, who beeing in*  
*the forme of God, humbled him-*  
*selfe and became obedient to the*  
*death, euen to the death of the*  
*crosse.*

And here we must obserue  
that the *example* of Christ  
hath somthing more in it then  
any other example hath or  
can haue: for it doth not one-  
ly shew vs what wee ought to  
doe (as the examples of other  
men doe) but it is a *remedie*  
against

against many vices, and a *mo-  
tine* to many good duties.  
First of all the serious conside-  
ration of this, that the very  
Sonne of God himselfe suffe-  
red all the paines and tormēts  
of hell on the crosse for our  
sinnes, is the proper and most  
effectuall meanes to stirre vp  
our hearts to a godly sorrow  
for them. And that this thing  
may come to passe, euery  
man must bee settled without  
doubt, that hee was the man  
that crucified Christ; that he  
is to bee blamed as well as *In-  
das*, *Herod*, *Pontius Pilate*,  
and the Iewes: and that his  
sinnes should bee the nayles,  
the speares, and the thornes,  
that pierced him. When this  
meditation beginnes to take  
place, bitternes of spirit with  
wailing and mourning takes  
place

36 *Of the right knowledge*  
place in like manner. Zach.  
12. 10. *And they shall looke vp-*  
*on him whome they haue pear-*  
*ced, and they shall lament for*  
*him as one lamenteth for his one-*  
*ly sonne . Peter in his first*  
sermon strooke the Iewes  
as with a thunder-clap from  
heaven when hee said vnto  
them, *Ye haue crucified the*  
*Lord of glorie,* so as the same  
time three thousand men  
were pricked in their hearts,  
and saide, *Men and brethren,*  
*what shall wee do to bee saued?*  
Againe, if Christ for our sins  
shedde his heart blood : and if  
our sinnes made him sweate  
water & blood, oh then why  
should not wee our selues  
shedde bitter teares, and why  
should not our hearts bleed  
for them? He that findes him-  
selfe so dull and hardened  
that



*of Christ crucified.* 37

that the passion of Christ doth not humble him, is in a lamentable case, for there is no faith in the death of Christ, effectually in him as yet.

Secondly, the meditation of the passion of Christ is a most notable meanes to breed repentance and reformation of life in time to come. For when wee begin to thinke that Christ crucified, by suffering, the first and second death, hath procured vnto vs remission of all our sinnes past, and freed vs from hell, death, and damnation: then, if there bee but a sparke of grace in vs, wee begin to be of another minde, and to reason thus with our selues: What? hath the Lord binne thus mercifull vnto me, that am in my selfe but a fire-brand of hell, as to free me frō  
de-

38 *Of the right knowledge*  
deserued destruction and to  
receiue me to fauour in  
Christ? yea, no doubt he  
hath, his name be blessed  
therefore: I will not therefore  
sinne any more as I haue  
done, but rather indeauour  
hereafter to keepe my selfe  
from euery euill way. And  
thus faith purifies both heart  
and life.

Thirdly, when thou art in  
any paine of body or sicknes,  
thinke how light these are cō-  
pared to the agony and blood-  
die sweat, to the crowne of  
thornes and nailes of Christ.  
When thou art wronged in  
word or deede by any man,  
turne thine eie to the crosse,  
consider how meekely he suf-  
fered all abuses for the most  
part in silence and praied for  
them that crucified him.  
When

When thou art tempted with pride or vaine-glorie, consider how for *thy* proper sinne Christ was despised and mocked and condemned among theeues. When anger and desire of reuenge inflame thine heart, think how Christ gaue himselfe to death to saue his enemies, euen then when they did most cruelly intreat him, and shed his blood: and by these meditations, specially if they be mingled with faith, thy minde shall be eased.

Thus we see howe *Christ crucified* is to be knowne: and hence ariseth a threefolde knowledge: one of God, the second of our neighbours, the third of our selues.

Touching the first, if we would knowe the true God aright, and know him to our  
sal-



40 *Of the right knowledge*  
saluation, wee must knowe  
him onely in *Christ crucified.*  
God in himselfe and his owne  
maiestie is inuisible, not one-  
ly to the eyes of the bodie, but  
also to the very minds of men,  
and hee is reuealed to vs onely  
in Christ, in whome hee is to  
bee seene as in a glasse. For in  
Christ hee setteth forth and  
giues his iustice, goodnesse,  
wisedome, & himselfe wholly  
vnto vs. For this cause he is  
called the *brightnesse of the glo-*  
*rie and the ingrauen forme of*  
*the person of the father.* Heb. i.  
3. *and the image of the inuisible*  
*God,* Ccloss. i. 15. Therefore  
wee must not know God and  
seeke him any where else but  
in Christ: and whatsoeuer out  
of Christ comes vnto vs in  
the name of God, is a flat  
idol of mans braine.

As

*of Christ crucified.* 41

As for our neighbours,  
those especially that are of  
Christs Church, they are to  
be knowne of vs on this man-  
ner: Whē we are to do any du-  
tie vnto them, wee must not  
barely respect their persons,  
but *Christ crucified* in them,  
and them in Christ. When  
*Paul* persecuted such as cal-  
led on the name of Christ, he  
then from heauen cried, *Saul,*  
*Saul, why persecutest thou mee?*  
Here then let this be marked,  
that when the poore comes  
to vs for reliefe, it is Christ  
that comes to our dores, and  
saith, I am hungrie, I am thir-  
stie, I am naked: & let the bo-  
wels of compassion bee in vs  
towards them as towards  
Christ, vnlesse we will heare  
that feareful sentēce in the day  
of iudgement, *Goe ye cursed*  
*into*

42 *Of the right knowledge  
into hell, &c. I was hungrie, and  
ye fed me not: I was naked, and  
ye did not cloath me, &c.*

Thirdly, the right knowledge  
of our selues ariseth of the  
knowledge of *Christ crucified*,  
in whome and by whome wee  
come to know five speciall  
things of our selues. The first,  
how grieuous our sinnes are,  
and therefore how miserable  
wee are in regard of them. If  
wee consider our offences in  
themselves, and as they are in  
vs, wee may soone bee decei-  
ued because the conscience be-  
ing corrupted often erreth in  
giuing testimonie, and by that  
meanes maketh sinne to ap-  
peare lesse then it is indeede.  
But if sinne bee considered in  
the death & passion of *Christ*,  
whereof it was the cause, and  
the vilenes thereof measured  
by



by the vnspeakable torments endured by the sonne of God, and if the greatnesse of the offence of man bee esteemed by the endlesse satisfaction made to the iustice of God, the least sinne that is will appeare to bee a sinne indeede, and that most grieuous and ougly. Therefore *Christ crucified* must bee vsed of vs as a myrrour or looking-glasse, in which wee may fully take a view of our wretchednesse and miserie, and what wee are by nature. For such as the passion of Christ was in the eies of men, such is our passion or conditiō in the eies of God: & that which wicked men did to Christ, the same doth sinne and *Satan* to our very soules.

The second point is, that men beleeuing in Christ are  
not

44 *Of the right knowledge*  
not their owne, or Lords of  
themselues, but wholly both  
body and soule belong to  
Christ, in that they were giuen  
to him of God the father, and  
hee hath purchased them with  
his owne blood. 1. Cor. 3, *Ye*  
*are Christs, and Christ Gods.*  
Hence it commeth to passe  
(which is not to be forgotten)  
that Christ esteemeth all the  
crosses and afflictions of his  
people, as his owne proper af-  
flictions. Hence again we must  
learne to giue vp our selues  
both in body and soule to  
the honour and seruice of  
Christ, whose we are.

The third is, that every  
true beleeuer, not as hee is a  
*man*, but as hee is a *new man*, or  
a Christian, hath his beeing  
and subsisting from Christ,  
*We are members of his bodie, of*  
*his*

*of Christ crucified.* 45

*his flesh, and of his bone, Eph. 5.*

30. In which words, *Paul* alludes to the speech of *Adam*, *Gen. 3. Thou art bone of my bone, and flesh of my flesh*, and thereby hee teacheth, that as *Eue* was made of a ribbe taken out of the side of *Adam*; so doth the whole Church of God and euery man regenerate, spring and arise out of the blood that itreamed from the heart and side of *Christ crucified*.

The fourth is, that all good workes done of vs, proceede from the vertue and merit of *Christ crucified*; hee is the cause of them in vs, and wee are the causes of them in and by him. *Without me* (saith he) *ye can doe nothing*: and, *Euery branch that beareth no fruit in mee*, marke well hee saith, in mee, *he taketh away,*



46 *Of the right knowledge  
a way. Ioh. 15. 2.*

The fifth point is, that we owe vnto Christ an endlesse dept. For he was crucified onely as our surety & pledge, & in the spectacle of his passion we must consider our selues as the chiefe debtors, & that the very discharge of our dept, that is, the sinnes which are inherent in vs, were the proper cause of all the endles paines and torments that Christ endured, that he might set vs most miserable bankrupts at libertie from hell, death, and damnation. For this his vnspeakable goodnes, if we doe but once thinke of it seriously, we must needes confesse that we owe our selues, our soules, and bodies, and all that we haue as a debt due vnto him. And so soone  
as

as any man beginnes to know *Christ crucified*, hee knowes his owne debt, and thinkes of the payment of it.

Thus we see how Christ is to bee knowne: now wee shall not neede to make much examination, whether this manner of knowing and acknowledging of Christ, take any place in the world or no: for fewe there bee that knowe him as they ought. The Turke euen at this very day knowes him not, but as a Prophet. The Iew scorneth his *crosse* and *passion*. The Popish churches, though in word they confesse him, yet doe they not knowe him as they ought. The Friers and Iesuits in their sermons at this day commonly vse the *Passion*, as a meanes to stirre vp pitie and com-  
C passion

48    *Of the right knowledge*  
passion towards Christ, who  
being so righteous a man  
was so hardly entreated, and  
to inflame their hearts to an  
hatred of the Jewes, and *Ju-*  
*das*, and *Portius Pilate*, that  
put our blessed Saviour to  
death; but all this may be  
done in any other historie.  
And the service of God  
which in that Church stands  
now in force by the Canons  
of the Councell of Trent, de-  
faceth *Christ crucified*, in that  
the passions of martyrs are  
made meritorious, and the  
very wood of the crosse their  
*onely helpe*: and the virgine  
*Marie the Queene of heauen*,  
and a *mother of mercie*; who  
in remission of sinnes may  
commaund her sonne: & they  
giue religious adoration to  
dumbe crucifixes made by  
the



the hand and arte of man.

The common Protestant likewise commeth short here-  
in for three causes. First,  
whereas in word they acknow-  
ledge him to bee their Sau-  
our, that hath redeemed them  
from their euill conuersation,  
yet indeede they make him a  
*patrone of their sinnes*. The  
thiefe makes him the recei-  
uer, the murderer makes him  
his refuge, (b) the adulterer (be <sup>b Calvin. in</sup>  
it spoken with reuerence vn- <sup>Gal. 6. 2.</sup>  
to his maiestie) makes him the  
baud. For generally men walk  
on in their euill waies, some li-  
uing in this sin, some in that,  
and yet for all this, they per-  
swade themselves that God is  
merciful, and that Christ hath  
freed them from death and  
damnation. Thus Christ that  
came to abolish sinne, is made

50 *Of the right knowledge*  
a maintainer thereof, and the  
common pack-horse of the  
world to beare every mans  
burden. Secondly, men are  
content to take knowledge of  
the merit of Christs passion  
for the remission of their  
sinnes, but in the meane sea-  
son the vertue of Christs  
death in the mortifying of  
sinne, and the blessed exam-  
ple of his passion, which  
ought to be followed and ex-  
pressed in our liues and con-  
uersations, is little or nothing  
regarded. Thirdly, men usu-  
ally content themselues gene-  
rally and confusedly to know  
Christ to be their redeemer,  
neuer once seeking in every  
particular estate and condi-  
tion of life, and in every parti-  
cular blessing of God, to feele  
the benefit of his passion.  
What

What is the cause that almost all the world liue in securitie, neuer almost touched for their horrible sinnes? surely the reason is, because they did neuer yet seriously consider, that Christ in the garden lay groueling vpon the earth sweating water and bloud for their offences. Againe, all such as by fraud and oppression, or any kind of hard dealing, suck the bloud of poore men, neuer yet knew that their sinnes drew out the heart bloud of Christ. And proud men and women that are puffed vp by reason of their attire, which is the badge of their shame, and neuer cease hunting after strange fashions, doe not consider that Christ was not crucified in gay attire, but naked, that he

might



52 *Of the right knowledge*  
might beare the whole shame  
and curse of the law for vs.  
These and such like, whatsoe-  
uer they say in word, if wee re-  
spect the tenour of their liues,  
are flat enemies of the crosse  
of Christ, and tread his preci-  
ous blood vnder their feete.

Now then, considering  
this so weightie and speciall a  
point of religion is so much  
neglected, O man or woman,  
high or low, young or olde,  
if thou haue beene wanting  
this way, beginne for very  
shame to learne, and learning  
truly to *know* Christ crucified.  
And that thou maiest attaine  
to this, behold him often, not  
in the wooden crucifix after  
the Popish manner, but in the  
preaching of the word, and in  
the Sacramēts, in which thou  
shalt see *him crucified* before  
thine eyes, *Gal. 3. 1.* Desire

not here vpon earth to behold him with the bodily eie, but looke vpon him with the eie of true and liuely faith, applying him and his merites to thy selfe as thine owne, and that with broken and bruised heart, as the poore Israelites stung with fierie serpents euen to death, beheld the brasen serpent. Againe, thou must looke vpon him first of all as a :*glasse* or *spectacle*, in which thou shalt see Gods glorie greater in thy redemption, then in thy creation. In the creation, appeared Gods infinite wisdom, power and goodnesse: in thy redemption by the passion of Christ, his endlesse iustice and mercy. In the creation, thou art a member of the first *Adam*, and bearest his image: in thy re-

54 *Of the right knowledge* ,  
redemption thou art a member  
of the second *Adam*. In the  
first, thou art indued with na-  
turall life, in the second, with  
spirituall. In the first, thou hast  
in the person of *Eue* thy be-  
ginning of the rib of *Adam*, in  
the second, thou hast thy be-  
ginning, as thou art borne of  
God out of the bloud of  
Christ. Lastly, in the first, God  
gaue life in commanding that  
to bee, which was not: in the  
second, hee giues life not by  
life, but by death, euen of his  
owne Sonne. This is the my-  
sterie vnto which the Angels  
themselues desire to looke in-  
to. *1. Pet. 1. 12*. Secondly, thou  
must behold him as the full  
price of thy redemption, and  
perfect recōciliatiō with God;  
& pray earnestly to God, that  
he would seale vp the same in  
thy



thy very conscience by his holy spirit. Thirdly, thou must be hold Christ as an *example*, to whom thou must conform thy selfe by regeneration. For this cause giue diligence, that thou maist by experience say, that thou art dead, and crucified, and buried with Christ, and that thou risest againe with him to newnesse of life; that hee enlightens thy minde, and by degrees reformes thy will and affections, and giues thee both the will and the deede in euery good thing. and that thou maiest not faile in this thy knowledge, read the historie of Christs passion, obserue all the parts and circumstances therof, and apply them to thy selfe for thy full conuersion. When thou reade, that Christ went to the garden,

56 *Of the right knowledge*  
garden, as his custome was,  
where the Iewes might soo-  
nest attach him, consider that  
he went to the death of the  
crosse for thy sinnes willingly  
and not of constraint; and that  
therefore thou for thy part  
shouldest doe him all seruice  
freely and franckly, *Psal. 110.*  
3. When thou hearest that in  
his agony his soule was heavy  
vnto death, knowe it was for  
thy sins, and that thou shoul-  
dest much more conceiue  
heauinelle of heart for the  
same: againe, that this sorrow  
of his is ioy & reioycing vnto  
thee, if thou wilt belecue  
in him; therefore *Paul* saith,  
I say againe, reioyce in the  
Lord. When thou readest that  
in the garden he prayed lying  
groueling on his face, swea-  
ting water and bloud, beginne  
to

to thinke seriously what an vnspeakable measure of Gods wrath was vpon thy blessed Sauour, that did prostrate his body vpon the earth, and cause the bloud to follow; and thinke that thy sinnes must needes bee most hainous, that brought such bloudie & grieuous paines vpon him. Also thinke it a very shame for thee to carrie thy head to heauen with haughtie looks, to wallow in thy pleasures, and to drawe the innocent bloud of thy poore brethren by oppression and deceit, for whom Christ sweat water and bloud; and take an occasion from Christs agonie, to lay aside the pride of thy heart, to be ashamed of thy selfe, to grieve in heart, yea even to bleed for thine owne offences, casting  
downe



58 *Of the right knowledge*  
downe and humbling thy  
selfe with *Ezra*, saying, O my  
God, I am confounded and  
ashamed to lift vp mine eies  
vnto thee, my God: for mine  
iniquities are increased, & my  
trespasse is growne vp into  
heaven, When thou readest  
that Christ was taken and  
bound, thinke that thy very  
sinnes brought him into the  
power of his enemies, and  
were the very bondes where-  
with he was tyed: thinke that  
thou shouldest haue beene  
bound in the very same man-  
ner, vnlesse he had beene a  
surety and pledge for thee:  
thinke also that thou in the  
selfe same manner art bound  
and tyed with the chaines of  
thine owne sinnes, and that  
by nature thy will, affections,  
and whole spirit is tyed and  
chain-

chained to the will of the deuill, so as thou canst doe nothing but that which he wil-  
leth: lastly, thinke and belecue  
that the bonds of Christ serue  
to purchase thy libertie from  
hell, death, and damnation.  
When thou hearest that he  
was brought before *Annas*  
and *Caiaphas*, thinke it was  
meete, that thy surety and  
pledge who was to suffer the  
condemnation due vnto thee,  
should by the high priest, as  
by the mouth of God, bee  
condemned: and wonder at  
this, that the very coessentiall  
and eternall sonne of God, e-  
uen the very soueraign iudge  
of the world, standes to be  
iudged, and that by wicked  
men; perswading thy selfe that  
this so great confusion comes  
of thy sinnes. Whereupon  
bec-

60    *Of the right knowledge*  
beeing further amazed at thy  
fearefull estate, humble thy  
selfe in dust and ashes, & pray  
God so to soften thy stonie  
heart, that thou maiest turne  
to him, and by true faith lay  
hold on Christ, who hath  
thus exceedingly abased him-  
selfe, that his ignominie may  
be thy glorie, and his arraignment  
thy perfect absolution.  
When thou readest that *Bar-  
rabas* the murderer was pre-  
ferred before Christ, though  
hee exceeded both men and  
angels in holinesse; thinke it  
was to manifest his inno-  
cencie, and that thy very sins  
pulled vpon him this shame-  
full reproach; and in that for  
thy cause hee was esteemed  
worse then *Barrabas*, thinke  
of thy selfe as a most haynous  
and wretched sinner, and (as  
*Paul*



*of Christ crucified.* 61

*Paul* saith) the head of all sinners. When thou readest that hee was openly and iudicially condemned to the cursed death of the crosse, consider what is the wrath and furie of God against sinne, and what is his great and infinite mercy to sinners: and in this spectacle looke vpon thy selfe, and with groanes of heart crie out, and say, O good God, what settest thou here before mine eyes? I, euen I haue sinned, I am guiltie and worthie of damnation. Whence comes this chaunge, that thy blessed son is in my roome, but of thy vnspeakable mercie? Wretch that I am, how haue I forgotten my selfe, and thee also my God? O sonne of God, how long hast thou abased thy selfe for me? Therefore giue  
me

62 *Of the right knowledge*  
me grace, O God, that behol-  
ding mine owne estate in the  
person of my Sauour thus  
condemned, I may detest and  
loath my finnes that are the  
cause thereof, and by a liuely  
faith imbrace that absolution  
which thou offerest mee in  
him, who was condemned in  
my stead and roome. O Iesu  
Christ Sauour of the world,  
giue mee thy holy and blessed  
Spirit, that I may iudge my  
selfe, and bee as vile and base  
in mine owne eyes, as thou  
wast vile and base before the  
Iewes: also vnite mee vnto  
thee by the same spirit, that in  
thee I may be as worthy to be  
accepted before God, as I am  
worthy in my selfe to bee de-  
tested for my finnes. When  
thou readest that hee was clad  
in purple and crowned with  
thornes,

*of Christ crucified.* 63

thornes, mocked and spitte  
vpon, behold the euerlasting  
shame that is due vnto thee,  
and bee ashamed of thy selfe,  
and in this point conforme  
thy selfe to Christ, and bee  
content (as hee was) to bee re-  
proched, abused, and despi-  
sed, so it bee for a good cause.  
When thou readest, that be-  
fore his crucifying, hee was  
stript of all his cloathes, think  
it was, that hee beeing naked  
might bare thy shame on the  
crosse, and with his most  
precious and rich nakednesse  
couer thy deformitie. When  
thou readest the complaint  
of Christ, that hee was forsa-  
ken of his father, consider  
how hee suffered the pangs  
and torments of hell as thy  
pledge and suretie. Learne by  
his vnspcakable tormētts what  
a feare-



64 *Of the right knowledge*  
a fearefull thing it is to sinne  
against God, and beginne to  
renounce thy selfe, and detest  
thy sins, & to walke as a childe  
of light, according to the  
measure of grace receiued.  
When thou comdest to die,  
see before thine eyes Christ in  
the midst of all his torments  
on the crosse: in beholding of  
which spectacle to thy endles  
comfort, thou shalt see a para-  
dise in the midst of hell:  
God the Father reconciled  
vnto thee, thy Sauour rea-  
ching out his hands vnto thee,  
to receiue thy soule vnto him,  
and his crosse as a ladder to  
aduance it to eternall glorie.  
Whereas he cried aloud with  
a strong voice at the point of  
death, it was to shew that hee  
died willingly, without vio-  
lence or constraint from any  
crea-

creature, and that if it had so pleased him, hee could haue freed himselfe from death, & haue callt his very enemies to the very bottome of hell. When thou readest that hee commended his soule into the hands of his father, consider that thy soule also (so be it thou wilt beleue in him) is deliuered vp into the hands of God, and shall bee preserved against the rage and malice of all thine enemies, and hereupon thou maiest bee bolde to commend thy spirit into the hands of God the father. When thou readest of his death, consider that thy sinnes were the cause of it, and that thou shouldst haue suffered the same eternally, vnlesse the son of God had come in thy roome: againe, consider  
by

66 *Of the right knowledge*  
his death as a ransome, and  
apprehend the same by faith,  
as the meanes of thy life: for  
by death Christ hath wound-  
ded both the first and second  
death, and hath made his  
crosse to be a throne or tribu-  
nall seate of iudgement a-  
gainst all his and thine ene-  
mies. When thou readest of  
the trembling of the earth at  
the death of Christ, thinke  
with thy self, it did in his kind,  
as it were, grone vnder the  
burden of the sinnes of men  
in the world: and by his mo-  
tion then, it signified that euen  
thou and the rest deserued  
rather to be swallowed of the  
earth, and to goe downe into  
the pit aliue, then to haue any  
part in the merit of Christ  
crucified. When thou readest  
of his buriall, thinke that it  
was



*of Christ crucified.* 67

was to ratifie his death, and to vanquish death euen in his owne denne. Apply this buriall to thy selfe, and beleeue that it serues to make thy graue a bedde of doune, and to free thy bodie from corruption. Lastly, pray to God that thou maiest feelee the power of the spirit of Christ, weakning and consuming the bodie of sinne, euen as a dead corps rots in the graue, till it be resolved to dust.

When thou hast thus perused and applyed to thy selfe the historie of the Passion of Christ, goe yet further, and labour by faith to see Christ crucified in all the workes of God, either in thee, or vpon thee. Behold him at thy table in meate and drinke, which is as it were a liuely sermon and  
a dai-

68 *Of the right knowledge*  
a daily pledge of the mercie  
of God in Christ. Behold  
him in all thine afflictions, as  
thy partner that pitieth thy  
case, and hath compassion on  
thee. Behold him in thy most  
daungerous temptations, in  
which the diuell thundreth  
damnation, behold him I say,  
as a mighty *Sampson* bearing  
away the gates of his enemies  
vpon his owne shoulders: and  
killing more by death then by  
life, crucifying the diuell, even  
then when hee is crucified, by  
death killing death: by en-  
trance into the graue, open-  
ing the graue and giuing life  
to the dead; and in the house  
of death spoiling him of all  
his strength and power. Be-  
hold him in all the afflictions  
of thy brethren, as though hee  
himselfe were naked, hungry,  
sicke

ficke, harbourlesse, and down-  
to them all the good thou  
canst, as to Christ himselfe.  
If thou wouldest behold God  
himselfe, looke vpon him in  
*Christ crucified*, who is the in-  
grauen image of the fathers  
person; and know it to be a ter-  
rible thing in the time of the  
trouble of thy conscience to  
think of God without Christ,  
in whose face the glorie of  
God in his endlesse mercie is  
to bee seene. *2. Cor. 4.6.* If  
thou wouldest come to God  
for grace, for comfort, for  
saluation, for any blessing,  
come first to Christ hanging,  
bleeding, dying vpon the  
crosse, without whom there  
is no hearing God, no hel-  
ping God, no sauing God,  
no God to thee at all. In a  
word, let Christ bee all things  
with-



70 *Of the right knowledge*  
without exception vnto thee,  
*Coloss. 3. 11.* for when thou  
praieſt for any blessing either  
temporall or ſpiritually, be it  
whatſoeuer it will bee or can  
bee, thou muſt aſke it at the  
hands of God the father, by  
the merit and mediation of  
Chriſt crucified: now looke  
as wee aſke blessings at Gods  
hand, ſo muſt we receiue them  
of him; and as they are recei-  
ued, ſo muſt wee poſſeſſe and  
uſe them daily, namely, as gifts  
of God procured to vs by the  
merit of Chriſt: which gifts  
for this very cauſe, muſt bee  
wholly imploied to the ho-  
nour of Chriſt.

**FINIS.**

*A*  
Direction for the  
*gouvernement of the Tongue*  
according to Gods  
word.



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*And are to be sold in Pauls Churchyard  
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